evidence was not sufficient, the court could order a temporary separation of the parties with the recommendation that they themselves explore all possibilities of reconciliation. Only after all such possibilities had been exhausted did the court grant the divorce. 698

C. Religious Instruction and Training of Priests

Religious instruction in public schools and theological training of priests were conducted in a manner different from that used in many other countries. The Bulgarian Church did not operate any denominational schools open to all. For a period of time it had no special schools for training of the priests, and, finally, religion was not always taught at public schools by clerics. Special schools for the training of future priests became definitely established only after the Exarchate came into being and in some respect were under the supervision of the State. 793 874

After the establishment of the Bulgarian Exarchate and especially after the Bulgarian State was restored, the Bulgarian Orthodox Church took measures to raise the cultural standard of its hierarchy. Until then its higher dignitaries had been instructed first at the Greek Theological Academy on the island of Halki (one of the Princely Isles off Constantinople in the Marmara Sea) and later (after 1878), in Moscow, the corresponding centers in Switzerland, Germany, and Austria-Hungary (mainly at Czernowitz in Bukovina). To carry out its

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874 training program the Church founded two theological schools. one in Samokov (1883) which later (1903) was moved to Sofia for the Princedom of Bulgaria and one in Constantinople for the Bulgarian inhabitants of Thrace and Macedonia which, after the Balkan Wars, was moved to Plovdiv. Later, in 1917, a Theological Academy was opened at Sofia and soon (1921) transformed into a Theological College at the University of Sofia, making it possible for the graduates of the theological schools to receive higher theological education and qualify for episcopal posts.

It must be emphasized, however, that both the theological schools and the theological college, which were subsidized by the State, were administered by the Holy Synod only in purely religious matters; their curricula were under the direct supervision of the Ministry of Education. The theological schools gave their students not only a theological education but also, a general one as well, which made them equivalent to secondary schoolds, Hence, those graduates of the theological schools who did not wish to pursue an ecclesiastical career could select another field of study at the University. Thus, ex-theological students were to be found in all professions. Some became politicians and Statesmen, as, for instance, was the case of the distinguished leader of the Peasant Union, Dimitr Guitchoff presently imprisoned by the communist regime. This was possible only because the ecclesiastical education was as broad as public education in public schools.

by the State to the teachers were therefore utterly inadequate, even for those not having family charges, especially in view of the fact that the teaching profession necessitated the most strenuous exertions. There is little doubt that if these deserving public servants were remunerated decently, and if they felt secure in their posts and not threatened with losing them every time there was a change of Government, as had been the case under the party system until recently in force, no only they would have been better adapted to carry on their difficult task, but they would have less reasons to become advocates of communism.

At the summit of the educational system are eleven higher training establishments, The State University, the Free University of Political and Economic Sciences, the Institute of Higher Commercial Studies of Varna, the Fine Arts school, the Musical Academy, the Military School, the Co-operative School, the Agricultural Schools of Pleven and Tatar-Pazardjik, and the State Teachers schools at Shumen and Plovdiv.

The students attending the University during the year 1931-4 and the number of the teaching staff were distributed as follows according to the studies followed:

	Teachers	Students	Number of students who graduated during 1932-3
Medicine	95	674	43
Letters	50	2219	134
Sciences	60	658	88
Law	30	2081	192
Agriculture	45	473	89
Theology	14	234	16
Veterinary Science	21	333	27

The number of women students was 1908 and is included in the figures given above, while the number of women graduates in the year 1932-3 was 160 out of a total of 599. The budget of the University amounted to

874 59,189,160 leva, 43% of which was absorbed by the faculty of medicine. The number of students completing their studies at foreign universities is apparently equal, if not superior to those graduating at the Sofia University. In 1931, 1932, and 1933, 635, 644, and 703 graduates respectively of foreign universities applied for registration of their diplomas. In 1926-7 there were 2,524 students who went abroad to complete their studies, of these 721 went to Germany, 649 to France, 523 to Austria, 233 to Czechoslovakia, 180 to Italy, 87 to Belgium, 36 to Rumania, 25 to Poland, 19 to Switzerland, 11 to Yugoslavia and 40 to other countries. In 1933, 105 Bulgarians graduated in German Universities, 250 in French, 24 in Italian, 95 in Czechoslovakian, 55 in Austrian, and 174, in those of various countries.

It was affirmed that the upkeep of the number of students studying at the higher educational establishments necessitated an outlay of 350 million leva a year to the community, and that this was a charge beyond its means, and that moreover it was not possible to find employment for them, the places available being considerably less than the number of candidates.

The Free University was established at the initiative of Prof. St. Bobtchev and aims at providing educational facilities to public functionaries and those in employment. It contains three sections, politico-social, administrative and commercial, and young people already in employment by following its course, which are held after 6 p. m. may improve their chances of advancement in their careers. The teaching staff is composed of about 46 teachers mainly recruited from that of the State University, and the number of students inscribed averages 1250 annually.

The study of agriculture seems well organised, there are 15 Superior professional schools of Agriculture, and there is a link forward by examination to the Agricultural

faculty of the Sofia University. Besides these there are some 120 practical schools of Agriculture which all children of farmers after completing their studies at the secondary schools, are compelled to attend during two years, if they do not take up another profession. The period of attendance is from October to April and the curriculum is most appropriate to local coditions, but unfortunately it is not taken advantage of by the population. Special courses are also conducted during the winter months by trained agronomist, who travel from village to village and organise courses of lectures for a few weeks at a time and at which attendance is obligatory for all youths up to 18, and girls up to the age of 16. There are excellent technical and professional schools which provide practical training in all arts and crafts, but the technical and agricultural schools, have been dominated too by the idea of a Government job, and very often youths who have completed their studies in them are absorbed in the public services. Owing to the extreme tolerance shown by the Bulgarian Government, foreign schools of all denominations and nationalities are allowed to function. The French religious missions have established such institutions in most of the larger towns, there are also German and Italian schools. The Americans keep up their traditional educational policy in the Near East by maintaining what may be deemed as model educational establishments, one for boys at Simeonovo, at the outskirts of Sofia, and another for girls at Lovetch. Another school due to American initiative is the Pordim Folk School, founded by the late Dr. Edward Haskell and his wife. Its object was to supply advice to the peasantry, teaching them hygiene, giving them practical demonstrations in poultry raising, dairy farming, cattle breeding etc. Its attempt fo uplift the peasantry in the Pordim district has met with an immense success which does honour to its philanthropic founders.

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